AN ESSAY ON THE THIRD NULLIFIER

By: Shaykh Maysarah al-Muhajir

Indeed, all praise belongs to Allah, the wali of the muttaqin; and may the salah and salam [of Allah] be upon the best of the Messengers, our Prophet Muhammad, his family, and companions – the best of salah and the most complete of salam. As for what follows:

[This is] an essay regarding the third nullifier from the nullifiers of Islam, which was mentioned by the Imam, al-Mujaddid, ash-Shaykh Muhammad ibn ʻAbdil-Wahhab (rahimahullah). I ask Allah (taʻala) to make it sincerely for His generous face, and to make it beneficial. And I say, while I seek the aid of Allah:

Shaykh al-Mujaddid Muhammad ibn ʻAbdil-Wahhab (rahimahullah) said:

The Third Nullifier: Whoever doesn't declare takfir of the mushrikin, or doubts their disbelief, or validates their methodology, disbelieves.
Nawaqid al-Islam

This is a rule that is agreed upon by the scholars. However, it is not absolute. This is because viewing it to be absolute results in takfir of the Muslimin who do not understand the principle of ʻuthr bil-jahl (excuse of ignorance) regarding takfir of the mushrikin who affiliate to Islam. Indeed, the scholars have divided this nullifier into two sections:

- a. The asli mushrik (mushrik originally)
- b. The mushrik who affiliates to Islam.

As for the asli mushrikin, then whoever who doesn't declare takfir of them, or doubts about their kufr, or validates their methodology, such is a kafir by ijma' (consensus). After narrating in *Ash-Shifa* from al-Jahith and Thumamah who claimed that Allah has not established the proof against many of the commoners, women, fools, and blind-followers of the Jews, Christians, and others, because they didn't have a disposition by which citations can be possible with, al-Qadi ʻIyad said,

... and the one who says all of this, is a disbeliever by way of ijma' upon the disbelief of one who doesn't make takfir of any of the Christians and Jews.

***Ash-Shifa,* V. 2, p. 270-271**

And Shaykh ʿAbdullah Aba Butayn (rahimahullah) said,

And the Muslimin have agreed upon the kufr of one who doesn't declare takfir of the Jews and Christians, or doubts regarding their disbelief. And we are certain that many of them are ignorant. 2
***Ad-Durar as-Saniyyah*, v.12, p. 69.**

This is because the disbelief of these people is known by necessity from the din of Islam. The commoners nor the scholars are ignorant of it. Rather, the Islam of a person is not valid until he believes the falseness of every religion that is contrary to the din of Islam – like Judaism, Christianity, Zoroastrian, and others besides them from the false religions. Allah (taʿala) said, "And whoever desires other than Islam as a din, never will it be accepted from him, and he, in the Hereafter, will be among the losers." And not making takfir of this type is rejecting the texts of the Quran, Sunnah, and the ijma' of the ummah. And it constitutes not actualizing disbelief in the taghut. Allah (taʿala) said, "Whoever disbelieves in the taghut and believes in Allah, then he has grasped the most trustworthy handhold." And the Messenger of Allah (sallallahu ʿalayhi wa sallam) said,

Whoever says la ilaha illallah and disbelieves in whatever that is worshiped besides Allah, his property and his blood is sacred, and his accountability is upon Allah.
Muslim

That necessitates viewing their worship to be false, the falsehood of those who worship them, and making takfir of them; and if you do not make takfir of them, then you have not taken hold of the most trustworthy handhold. Allah commanded the Messenger (sallallahu ʿalayhi wa sallam) to say to the disbelievers of Quraysh: "Say: O you kafirun…" Allah didn't command His messenger (sallallahu ʿalayhi wa sallam) with another belief besides that. And this is because disbelieving in the taghut has pillars and if one of these fall, the rest falls. As for when their methodology is validated or doubted on, then all of these pillars fall. This is because the way of disbelieving in the taghut is achieved with five things, and these were mentioned by Shaykh Muhammad ibn ʿAbdil-Wahhāb (rahimahullah) in a separate treatise, and they are:

- a. Believing in the falseness of worshiping others besides Allah.

- b. Leaving those who are mixed in it.
- c. Hating it.
- d. Declaring takfir of those who worship it.
- e. Showing enmity towards those who worship it (based on the ability and capacity).

These five are not attained by one who validates their methodology or doubts regarding them, and all of these are pillars except for the fifth, because it is connected to ability and capacity to do so.

As for one who doesn't make takfir of them thinking that the evidence has not been established upon them, then such is belying the texts and ijma', like we have mentioned.

In relation to the second type, then they are the mushrikin who are associated to the millah of Islam. As for these – those who do not make takfir of them – they are not made takfir of in the beginning. This is because the reason for the ruling of disbelief of those who do not make takfir of these is based on rejection of the Texts (Quran and Sunnah), and rejection of the ijma' upon the one who commits shirk is a mushrik according to the Quran, Sunnah, and consensus'. However, it is necessary for us to know that the matter of making takfir of a kafir associated to Islam is from the indistinct, obscure matters that require the establishment of proof. This is what the scholars of Najd, and at the top of them is what Imam, al-Mujaddid, ash-Shaykh Muhammad ibn 'Abdil-Wahhāb (rahimahullah) understood in this matter. This is even with the reality that these scholars are in actual need of what can be used as evidence for their views, and have not used as evidence themselves; because the source in all of this is the Quran and Sunnah.

However, this is a refutation and clarification against what is being shown citation for, using their statements. And here are some of their sayings, with a short explanation to it, for the sake of increasing its clarity. Shaykh Muhammad ibn 'Abdil-Wahhab and his grandson 'Abdur-Rahman ibn Hasan (rahimahumallah) said,

And from them are those who took them (i.e., the mushrikin) as enemies but did not declare takfir of them. This type has also not come with what is evidenced from 'la ilaha illallah' from negating shirk and what it implies of declaring takfir of whoever does it – after clarifying it, by consensus.
***Ad-Durar as-Saniyyah*, v. 2, p. 207**

So look at how they made takfir of such a person after explaining, and if it were that a person who did not make takfir of the mushrikin associated to [Islam] is a disbeliever absolutely if he doesn't make takfir of them, they would not have said 'after clarifying it'.

Sulayman ibn 'Abdillah – the grandson of Shaykh Muhammad ibn 'Abdil-Wahhab (may Allah have mercy on them both) said regarding one who didn't declare takfir of the mushrikin,

And if he was in doubt about their disbelief, or ignorant of their disbelief, then the evidence from the Book of Allah and the Sunnah of His messenger is explained to him regarding their disbelief. And if he doubts and is hesitant after that, then such is a disbeliever by the consensus of the scholars regarding one who doubts about the disbelief of a disbeliever is a disbeliever.
Majmu' at-Tawhid

His saying: "then the evidence from the Book of Allah and the Sunnah of His Messenger is explained to him" is evidence upon establishing the proof, and if it was not like that, they would have indeed been disbelievers before the explanation. And if the proof is established he has disbelieved by consensus. Thereafter he said: "regarding one who doubts about the disbelief of a disbeliever is a disbeliever." And this is evidence of the fact that when this rule is related to one who is associated to [Islam], it is necessary to explain.

Shaykh Muhammad ibn 'Abdil-Latif Al ash-Shaykh (rahimahumullah) said,

Know that these [shirki] actions are from the religion of jahiliyyah, which the Messenger of Allah (sallallahu 'alayhi wa sallam) was sent with to disavow from, remove, and erase its remnants. Because they are from major shirk which the muhkam (clear) ayat provide evidence for its impermissibility, and these festivals are similar to the festivals of jahiliyyah. Whoever who believes in its permissibility and legality, and that it is a worship and a religion, such is from the most disbelieving

creations of Allah and their most misguided. And whoever doubts regarding their disbelief, after establishing the hujjah upon them, is a disbeliever.
***Ad-Durar as-Saniyyah*, v. 10, p. 440**

Thus look at his saying: “Whoever who doubts regarding their disbelief, after establishing the hujjah upon them, is a disbeliever.” And he said in another place:

One who allocates some places for his worship or believes that the obligation of hajj falls from one who stands at these places, such a person’s disbelief is not doubted by those who have smelt the scent of Islam, and the one who doubts regarding his disbelief, then it is necessary to establish the hujjah upon him and explain to him that this is kufr and shirk and that taking these stones is making it equal to the signs of Allah, which Allah has made standing upon to be a worship to Allah. And if the hujjah is established upon him and he still persists, then there is no doubt regarding his disbelief.
Ibid

And this is after he had previously said that: “such is from the most disbelieving from the creations of Allah and their most misguided.” And if it was that one who doesn’t declare takfir of the mushrikin associated [to Islam] disbelieved absolutely he would not have said ‘…after establishing the hujjah’. And look at his saying: “…and one who doubts regarding his disbelief, then it is necessary to establish the hujjah upon him and explain to him that this is kufr and shirk…” till he said: “And if the hujjah is established upon him and he still persists, then there is no doubt regarding his disbelief.”

Shaykh Ishaq ibn ‘Abdir-Rahman ibn Hasan (rahimahumullah) said,

And upon examination they do not make takfir of the mushrikin except generally and from them are those who abstain from that, and they alienated it, and it became alienated from them due to what they brought from misconceptions, thereafter their innovation and doubts crept on till it circulated [even] among the closest brothers.
Takfir al-Mu‘ayyn

So look at how he named them the closest brothers, even when they do not make takfir of the mushrikin. Shaykh Sulayman ibn Sahman (rahimahullah) said,

And thereafter, if it were decreed that a person from the scholars had stopped short from viewing the kufr of a person from the ignorant blind followers of the

Jahmiyyiah or the ignorant blind followers of the grave worshippers, it would definitely be possible for us to excuse him regarding that, because he is excusably mistaken. We do not say that he is a disbeliever because he is not safe from mistakes, and the consensus regarding that (i.e. the third nullifier) is certain. It is understandable for him to make a blunder because those who are better than him have made errors…

Shaykhul-Islam [Ibn Taymiyyah] stated ten reasons why they, the mujtahidin, are excused due to errors and mistakes that they have made. As for making takfir of him – I mean upon the one who made the mistake and the one who made the blunder – then it is from the lies and false compulsions. Because no one from the scholars made takfir of anyone for stopping short of making takfir on anyone because of any reason from the multiple reasons by which the scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description, which if manifested in a person, makes him a disbeliever due to that description. On the contrary, if it is explained to him, and then he opposed it and rejected it stubbornly and persisted, [he falls into kufr]. And due to this, when a group of the Sahabah and the tabi'in like Qudamah ibn Ma'zun and his companions drank wine and thought that it was allowed for those who did righteous deeds according to what they understood from the ayah in surah al-Maidah the scholars from the Sahabah, like 'Umar, 'Ali, and others besides them, agreed that they should be asked to repent and if they persisted upon making it permissible then they would make takfir of them. And if they attested to its impermissibility then they would be whipped. Thus they didn't make takfir of those [who made wine permissible] due to their permitting it at first, due to the misconception that was present with them, until the truth was explained to them. And if they persisted in rejection, they would have been made takfir of.

However, due to the ignorance and lack of knowledge which the verifying scholars are upon, it has thrown you into unreasonable recklessness regarding the view without a hujjah or an evidence, with false necessities and broken down ignorance. That path is from the paths of the people of bida', and this composition was woven upon their pattern with concealment and faulty reasoning. And this is not the correct way of going about things.

***Kashf al-Awham wal-Iltibas*, p. 16**

Thus look at his statement regarding not making takfir of one who doesn't make takfir of the blind followers of the grave worshippers. And look at his saying: "because he is excusably mistaken", and his saying: "and the consensus regarding that is certain." And also look at his saying: "As for making takfir of him – I mean upon the one who made the mistake and the one who made the blunder – then it is from the lies and false compulsions. Because no one from the scholars made takfir of anyone for stopping short of making takfir on anyone because of any reason from the multiple reasons, by which the scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description which if manifested in a person makes him a disbeliever due to that description." So he has considered that from the lies and false compulsions, and he conveyed from the scholars that the one who falls into that is not made takfir on, meaning, takfir of the one who excuses the mushrik associated to the millah of Islam. He has mentioned that ignorance in not understanding what the verifying scholars are upon would throw you into recklessness regarding the view without any hujjah, and that it is indeed from the paths of the people of bida'.

We suffice with these statements, and if we were to probe all of the views of the scholars, it would have indeed lengthened. Rather the intention was to refute those who are using their unclear and general statements as proofs, and generalizing it without identifying the principles in the issue. And if their unclear and broad statements were taken with their clear statements, these blunders would not have been made, rather, they would have been saved from this confusion.

From what we have mentioned it has become clear that takfir of the mushrikin associated to the millah of Islam is from the obscure matters which may be unclear to the commoners and the scholars, rather even some of the new scholars have no determined precisely the matter of 'uthur bil-jahl. And so "it necessitates making takfir of them because it is a clear matter" according to their claim. Otherwise they (i.e. the Hazimiyyah) are disbelievers for negating their foundation, and likewise they have to make takfir of the aimmah of the da'wah (i.e. the scholars of Najd), because they have not made takfir of those who didn't make takfir of the mushrikin or doubted regarding their kufr. So ponder over that, and look into it again before you are misguided and cause others to be misguided.

I ask Allah to bestow upon us beneficial knowledge and good deeds. Indeed, He is capable of that. And may the blessings of Allah be upon our Prophet Muhammad, upon his family, and all of his companions.

Source: *Ar-Risalah fi an-Naqid ath-Thalith*